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THE LUTHERAN
Witness

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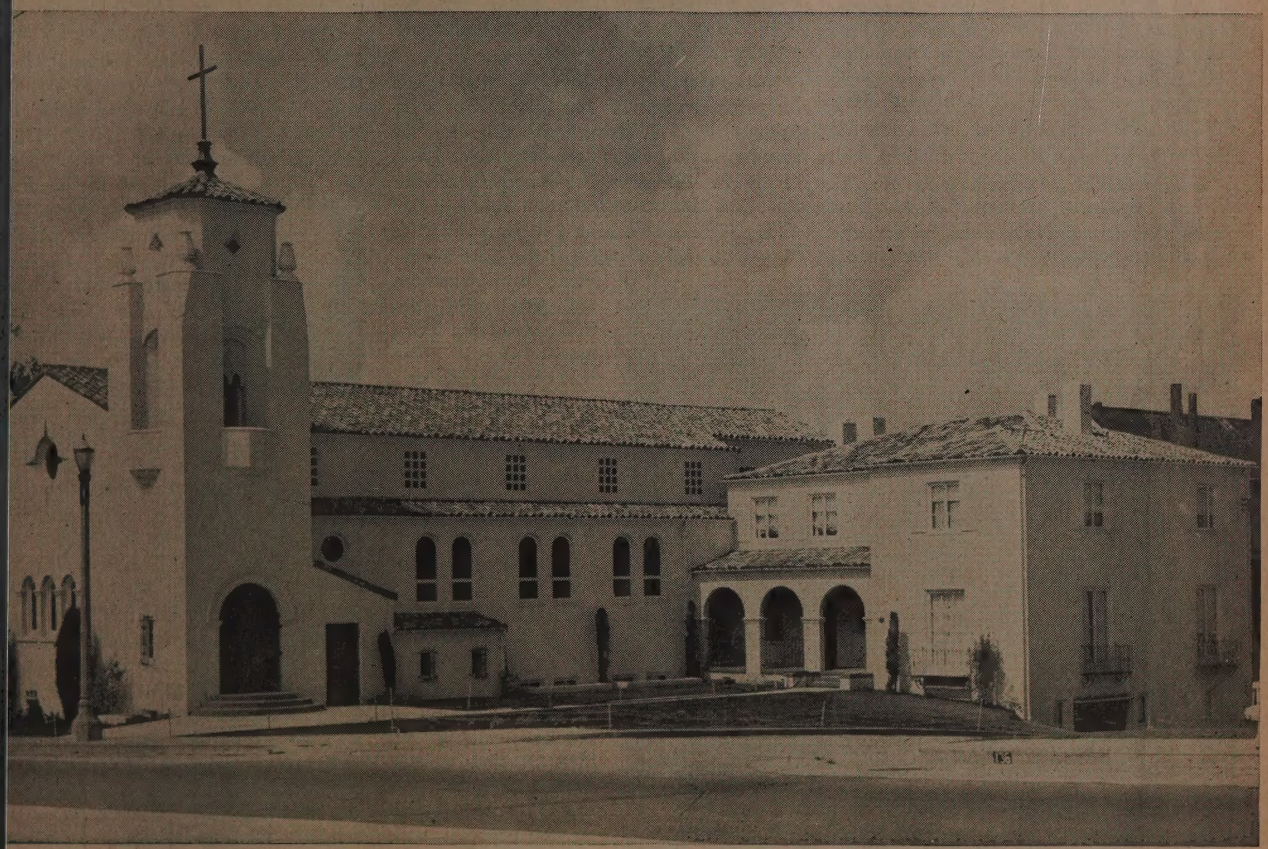


Fruits of Missionary Endeavor on the West Coast

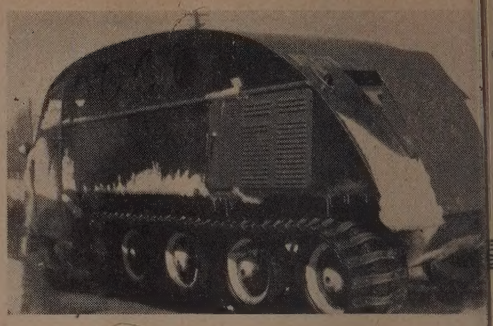
Portal Lutheran Church was organized in 1943 as a project of the California and Nevada District fostered by the Emergency Planning l in its defense workers' housing program. The location on an excellent corner was bought for $25,000, and the plant, comprising ch seating 350, a social hall, and an eight-room parsonage, all dedicated March 14, cost $130,000. Communicant membership 200. Self-sustaining since Jan. 1

PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

The pastor of West Portal (Calif.) Church *(Frontispiece)* is the Rev. Arthur Haake, the architect Mr. Martin Rist.

Seven of the eight sons of the late Rev. William Eifert have followed in their father's footsteps and are holding pastorates in our Church. William serves a congregation at Alberta, Minn.; Carl at Ireton, Iowa; Walter at Rochester, Minn.; Otto at Amherst, Wis.; Erhard and Edgar, twins, at Willmar and Waseca, Minn., respectively; and Laurence at Anaheim, Calif. Two of their four sisters serve churches as organists. The mother, Mrs. William Eifert, is making her home at Anaheim, Calif., with her youngest son.

A snowmobile was used by the Rev. P. Wiegner, stationed at Bruno, Sask., Can., during the past winter to reach his preaching station located sixteen miles from town. The formidable looking vehicle, according to reports, creeps along at a speed of twenty-five miles per hour, no matter how deep the snow, over roads or no roads. Pastor Wiegner has found the snowmobile most satisfactory for his purpose and plans to use it again next winter.



A Snowmobile

The Supai Indians, numbering about 250 and living in a mile-deep canyon on the southwest edge of the Grand Canyon in Arizona, are now worshiping in a quonset hut donated by the Great Lakes Steel Corporation. The sections were flown there by helicopter in about twenty-five trips. The only other way by which the settlement can be reached is by a steep, narrow packhorse trail. The Rt. Rev. Kinsolving II, Episcopal Bishop of Arizona, dedicated the chapel.

Mrs. Harriett C. Stevens, who spent forty-five years with her husband in missionary work in Burma, recently died at Hampton, Va., shortly after her 106th birthday. She was the daughter of the Rev. and Mrs. Francis Mason, missionaries to the Karens in the hills of Burma. Mrs. Stevens translated parts of the New Testament into Burmese and established the first school for Burmese women. She was blessed with unusual health and was able to take daily walks until shortly before she died.

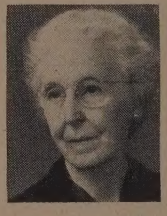
Members of Fiftieth and Seventy-Fifth Anniversary Class

An interesting feature at the recent confirmation reunion service held at Zion Lutheran Church near New Palestine, Ind., the Rev. Werner P. Krug, pastor, was the presence of all living members of the fiftieth and the seventy-fifth anniversary class, who have always been and still are members of the congregation. The surviving members of the class of 1898 are (l. to r.): Fred Kleiman, Mrs. William Rasener, Mrs. Charles Kottlowski, Mrs. John Buchfink, Mrs. Fred Harmening, and William Schwier. Those of the class of 1873, in the front row, are: Mrs. Mary Roesener and Mrs. Emma Lantz. Another interesting fact is that Mrs. Mary Roesener is the mother of Mrs. William Rasener

One of the three new Lutheran high schools planned by Chicago Lutherans will occupy a site of fourteen acres recently purchased by the Lutheran High School Association of Greater Chicago at 87th St. and Kedzie Ave. for $45,000. The school to be erected on this property will serve particularly the children of members of the thirty-four churches forming the South Side District of the Association.

The Synodical Radio Committee designated the week of Nov. 7—1 National Lutheran Radio Week for This announcement appears at this date in order to give all of our pa ample time to make whatever arra ments may be necessary.

Six of the seven children of Mr Ferber, who with her husband, the Rev. G. Ferber, pioneered in South kota, are doing full-time work in service of the Missouri Synod. Her sons are pastors, two of them in the sion to the Deaf, demar at Fargo, N. D and Alwin at Ka City, Mo. Gerhard Institutional Missio in the Los Ang Calif., area, while H is pastor in Milling Mich. Two daugh Cordelia and Thusne are parochial sc teachers in Chicago. Another daugh Erna (Mrs. Harry Windelborn), ser her Church during the war as secre to the Rev. L. Brose, Director of Pu Relations for the Army and Navy C mission. Mrs. G. Ferber is now living her two daughters in Chicago.



Mrs. G. Ferber

The *Pittsburgh Sun-Telegraph* in April 10 issue, under the caption "L therans Rap Lotteries," quoted from essay on gambling which Pastor Ed H. Kringel of Trinity Lutheran Chu had read before the Pittsburgh Past Conference. *The Pittsburgh Post Gaz* also took note of the essay in an art headed "Church Raffles Are Attacke The issue of gambling was brought the limelight by the action of the c mayor, who had cracked down on b and gambling in general except in c nection with raising funds for charit purposes.

G. V. S.

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THE LUTHERAN Witness

Volume LXVII
No. 11

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

Vill Love Thee, O Lord"

Text Sunday's Propers show us "love actively at work." Epistle points to the love of God, who laid down His or us, and demands love to God and our fellow men turn. The Gospel, the Parable of the Great Supper, s the feast of love prepared, and the invitation to e, for all things are now ready." The ingratitude of who offer their excuses for not accepting God's ous call is presented as a warning. The love of God res reciprocal love, a love that must be genuine, a love will be willing to make sacrifices. This love, which fests itself in "love for the brethren," must have its in love toward God. The Introit, therefore, strikes keynote for the day:

Lord was my Stay: He brought me forth also into a large

elivered me: because He delighted in me.
love Thee, O Lord, my Strength: the Lord is my Rock ny Fortress."

W. G. P.

Boasting, But Thankful

There has been much complaint because of doctrinal ioration in many church bodies. There has been no condemnation of the false doctrine and practice in denominations, but we would be ungrateful to God if id not recognize that God has richly blessed the Lu- n testimony both in written and spoken words. Who blind as not to see what God is accomplishing through Lutheran Hour, through Lutheran periodicals, and gh the Lutheran literature pouring from our Lutheran shing house. Why is it that revivalism has lost out? is it that teaching of the Bible is increasing? Why is t the blessed observance of the church year is growing e churches about us, whereas years ago, as, for instance, Baptists themselves tell us, such an observance was con- ned? Why is it that the Lutheran Church and its pas- are called upon for advice and help in religious pro- s in the armed forces of the United States? All this is to God's blessing upon the testimony of our Church in language of our country, activity of the pastors, the lains, the writers and editors.

Of course, there are dangers connected with this en- d activity. There are increased responsibilities, but s not be ungrateful, but thank God for the undeserved ich blessings which He has showered upon our efforts. hould take to heart the words of the Apostle: "Let us e weary in well doing, for in due season we shall reap faint not." These words should be all the more im- ive, since even now we see the rich harvest which our ng has produced.

S.

Revival of Interest in Doctrine

Less than fifty years ago Protestant leaders loudly proclaimed the practical disappearance of doctrine from the field of religious interest. The common or garden variety of indifferentism had coined the slogan "We want deeds, not creeds," and the theologians in long words of Greek and Latin origin urged the same demand. Since then we have had a change of attitude that no one could have predicted in the early decades of this century. Not only has the Lutheran Church in all lands witnessed a great upsurge of interest in confessional teaching, but Protestantism everywhere is again concerned with doctrine as the principal interest of the Church. Especially in Germany, Sweden, England, and America great volumes are issuing from the press every month dealing with some phase of doctrine. And this is something devoutly to be thankful for. Interest in doctrine is the first requirement of a return of Protestantism to the foundations of belief as laid down in its great confessions. And the growth of confessionalism in the Lutheran Church is the observation that must give courage to every lover of doctrinal unity, no matter how much practice limps behind confession, not to speak of the contradiction which even some fundamentals of Lutheran belief still experience in certain areas.

These thoughts are inspired by two volumes which stand side by side on our shelves. In 1947 appeared a volume of composite authorship entitled *What Lutherans Are Thinking.* It contains 28 essays by Lutheran writers, published under the editorship of that notable laborer in the field of systematic theology, Prof. E. C. Fendt of Columbus, Ohio. The book is exactly what the title says, no less and no more. It gives you on 600 pages a survey of Lutheran thought in the United States today. These chapters are enough to make one's heart leap with joy when one notes the approach to a strong confessional unity where once it would have been impossible to screen out even a baker's dozen of first class theologians in anything approaching such agreement with the historic Confessions of the Lutheran Church. Differences are there and are acknowledged. But within those limits *What Lutherans Are Thinking* constitutes a landmark in the unification of official teaching. The price is $3.50.

The other volume is a large book of almost 800 pages, with the perfection of typography characteristic of Concordia Publishing House. The title is *The Abiding Word,* and the editor in this case Dr. Theodore Laetsch, who was appointed by our Synod's Centennial Committee to supervise the publication of this "anthology of doctrinal essays." Largely written by pastors, it represents a cross section of what is actually being taught from the pulpits of the Mis-

souri Synod. One theology, and it is a soundly Lutheran theology, runs through all of these essays, and he who reads them will not only profit for his own spiritual life, but will gain a powerful impression of the unity of the Missouri Synod. The price is kept extremely low ($2 per volume) because Synod by resolution supported this publication with a large subsidy, bringing the cost down to a figure where our laymen should not only obtain a copy for their own reading, but order a few extra for intelligent and interested non-Lutheran friends. They will know why Lutherans are called a doctrinally oriented Church, and they will find much food for their souls. G.

Summer Reading

Much time, energy, work, and expense is devoted to the teaching of reading. All this precious capital should not be wasted. Having learned to read, we should then read only the very best. There is so much of that as to warn us to waste no time upon what is trivial, without profit, or even harmful. James Russell Lowell, the noted American writer, gave the following advice: "One is sometimes asked by young people to recommend a course of reading. My advice would be that they should confine themselves to the supreme books in whatever literature or, still better, to choose some one great author and make themselves thoroughly familiar with him." This suggests to us Christians that we should give much time to the reading of the best literature ever produced upon this earth, that is, the Bible. Let us not make the mistake of imagining that the Bible is simply a book of devotion or a book concerning the hereafter or a doctrinal book. It is all that, and all that is very needful for every one of us. But the Bible is more than all that. It is literature, it is history, it is wisdom, it is science, it is philosophy, it is medicine, it is law, and it is much more. Neither time nor space will permit me to tell you all that you will find in the Bible. God Himself tells you: "The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward."

Follow this advice, and you will reap profit and dividends both for the life that now is and for that which is to come. S.

God Answers Prayer

The *Christian Beacon* is the church paper of a group of Presbyterian Christians who severed their connection with their denominational organizations because these had become modernistic. The editor of the *Beacon* was about to leave on a speaking tour. Before doing so he was informed that the cost of print paper was again going up in price, that the credit arrangements would be shortened as to the number of days, and that $2,000 would be needed immediately to take care of the obligations of his paper. That was on Wednesday, March 31. On the same day the treasurer of Faith Theological Seminary, the institution of the group before mentioned, called on the editor to talk over some matters. The two men also discussed the *Beacon* situation. They finally decided to kneel down and ask [illegible] Father in heaven to help them. On that evening at a ch[illegible] meeting the matter was also presented and a prayer spo[illegible] One man in the audience offered to lend $500, but since *Beacon* had never made a loan, this was not accepted. editor would rather wait, he said, until Sunday to see [illegible] God would do. God answered the prayer beyond expe[illegible] tion. A few days later, on Saturday, the treasurer of seminary received a special delivery letter from a man was a reader of the *Beacon,* but who was unknown to editor and never had any dealings with him. The letter pressed appreciation of the doctrinal stand the *Beacon* taking. The writer enclosed a check for $2,000 for *Beacon;* in addition, a check for $5,000 for the Amer Council of Christian Churches; another check for $5,000 Faith Theological Seminary; another check for $3,000 Children for Christ (a separationist children's movem and still another check for $10,000 for the Indepen Board for Presbyterian Foreign Missions — all given by same man.

As we read this, we are reminded of the many g and precious promises which God gives to Christian pra as, for instance, when the Savior says: "Whatsoeve shall ask the Father in My name, He will give it y John 16:23. But we are also reminded that we are to believe these great promises which the almighty gracious God gives us. Says James: "Let him ask in f nothing wavering. For he that wavereth is like a wav the sea driven with the wind and tossed. For let not man think that he shall receive anything of the Lo James 1:6, 7. J. H. C. F.

The Grist of the Comic Books

The gangster movie may have a share in it, and criminal exploits dispensed over the radio are a contribu cause, but the mounting record of crimes committed mere kids is largely due to the addiction to the rea of comic books. If you have investigated the type of lence and crime committed by the heroes of the co you cannot fail to recognize the pattern in the stories w come over the press wires.

In a fashionable suburban area of Altanta, Ga., "t kids" amused themselves by wrecking 24 automobiles, rupting power service, breaking water lines, and splinte utility poles in one mad week-end orgy of vandal Involved were teen-agers from well-to-do families.

At Weymouth, Mass., an 8-year-old boy confessed he set the fire which destroyed the Sacred Heart Chu with a loss of more than $500,000.

In Boise, Idaho, a mother had left two teen-age dau ters alone, and they decided to have a party. Six and nine boys participated, and when the place was vestigated, the plumbing in the house was ripped out, ele wiring was burned out, stoves were wrecked, clothing torn, whisky bottles and 50 pounds of potatoes were s tered around the house.

In New York City a class went on the rampage threat to a high school teacher lest she flunk anyon mathematics. Four teen-age boys used an automobile st for the occasion and loaded with seven .22-caliber r taken from a Coney Island shooting gallery, they bla the home of the teacher in their effort of intimidation.

In St. Louis four boys, ranging in ages from 9 to admitted to police that they had committed several bu

employing techniques "learned by reading comic ." They were carrying Navy commando knives. In ing door glass, they explained, they used a sound- ning method illustrated in a comic book. "When we ese kids in the squad car," commented one of the men, "they knew more about the police department we did, from reading these comic books."

ction was taken in Detroit April 29 by Prosecutor s N. McNally against distributors of comics, barring the stands 36 comic books considered "corrupting to ." The following types of comic books, he said, were as objectionable: 1) Those planning or perpetrating me. 2) Those involving youth in crime. 3) Entire dealing with crime or criminal deeds. 4) Those aying gruesome or brutal conduct toward women, ren, or race.

t would be difficult to find a comic book that does not ay at least one of these features on every page.

G.

t Are Your Ten Favorite Hymns?

Almost everyone, young and old, has his favorite hymns. LUTHERAN WITNESS is interested in getting the opinion s readers in order to determine what influence the eran *Hymnal* is exerting on their hymnodical taste. Committee on Hymnology and Liturgics will also be ested. The *Lutheran Hymnal* has been on the market 1941. It has been distributed in about a million and arter copies within the Synodical Conference of North rica. We would earnestly request our readers to fill e questionnaire which appears on the inside of the cover of this issue, cut it out, and mail as indicated. e response is adequate, we shall let the readers in on findings later. In writing up the list the reader need confine himself to the hymns in the *Lutheran Hymnal.* hall appreciate it if our pastors and teachers will direct tion to this questionnaire and thus help us get a goodly er of returns.

W. G. P.

fferentism: The Final Depth

The situation lately reported from the Anglican Church s a moral for all those who accuse us of undue con- tism when we stress the need of agreement in doc- as a necessary condition of fellowship. By doctrine ean any truth revealed in Scripture set forth for pur- s of faith. Anything that is clearly taught in the Scrip- may not be made an open question on which we may e to differ. It is exceedingly difficult to draw a hard fast line between non-fundamental and fundamental rines, and for this reason alone the tolerance of one ound to develop into the tolerance of the other. In and, Dr. Ernest William Barnes, Bishop of Birmingham, year published a book entitled *The Rise of Christianity.* his book he denies the reality of miracles and of the n birth of Jesus Christ and other fundamentals of the . We had known previously his stand as laid down is lectures on "Scientific Theory and Religion" (1933), hich he treats the story of the fall of man as "obviously lore" and rejects the real presence of Christ in the ament because "every experimental test fails to re- it." He does not believe that the human eye, for in- ce, shows design and purpose which points to an in- gent Creator. The book contains evidence of great ntific accomplishment but classifies the Bishop of Birm- am with what we used to call *infidels.*

Now Dr. Barnes has found a critic in Dr. Alfred Blunt, Bishop of Bradford, who is writing for the English public at the request of the archbishops of Canterbury and York. He charges the Bishop of Birmingham with a scientific outlook that is out of date and with unreliable scholarship, whose method of treatment "is such as gravely to mislead the public." One of the editors of a newspaper printing Dr. Blunt's articles points out that they show a tremendous divergence of opinion between the two bishops on the fundamental beliefs of millions of people in this country."

One is sorry for the Anglican Church people, with their spiritual leaders hopelessly at loggerheads in matters of faith. The clerics now have what they bargained for when they boasted that Anglicanism (the Episcopal Church) is "an inclusive church." They started by ignoring differences in the less essential doctrines and now are fighting about the fundamentals of belief, to the confusion of their people and irreparable damage to the spiritual strength of Protestant England.

G.

Bishop Sandegren's Answer

When this bishop of Tranquebar was urged to open negotiations with the Church of south India, looking to a closer union with other churches of that country, the bishop told them that the different Lutheran bodies must first of all make earnest efforts to unite among themselves. That is exactly what we have urged again and again. In fact, one serious hindrance to unity and union among Lutherans has been the unionism of some Lutheran bodies. It is not sufficient that a congregation or a synod call itself Lutheran. It is not sufficient that certain confessions of the Lutheran Church be adopted on paper. The teaching and defense of these doctrines must be undertaken in earnest. Neither the name *Christian* nor the name *Lutheran* dare be a mere tag. If all Lutheran congregations and synods would earnestly study the distinctive doctrines of the Lutheran Church and valiantly teach and defend them, the ardently desired Lutheran union would not be far distant.

S.

Instruction of Adults

A reader of the *Lutheran Companion* warns his Church against devoting insufficient time to the instruction of adults who come to us from the denominations. He writes: "It has bothered me to notice that it is becoming a somewhat common practice . . . to accept into full membership adults whose only instruction prior to such membership is five or six, possibly even less, periods of instruction, which may range anywhere from fifteen minutes to an hour in length." This warning is timely. Neglect of careful indoctrination of prospective converts is a wrong to the church and a wrong to the catechumens. However, more is needed than a good course of instruction. There is no way of supplying the proper spiritual nourishment during a shorter or longer period to last for all the remaining years of life. These adult catechumens must be thoroughly impressed with the paramount importance of regular church attendance, self-examination, and frequent partaking of Holy Communion. More than that, private or family devotions, proper literature, especially also the reading of their church paper, should be urgently recommended to them. After all, even after joining the Church they will belong to the babes in Christ, who require more than ordinary attention. They especially must be impressed with the value of the means of grace, so that they may grow in grace and in the knowledge of Jesus Christ our Savior.

S.

Christian Action on the Home Front

By H. K. DIETRICH, Pittsburgh, Pa.

Never was aggressive Christian action more imperative than in this second century of Synod. More than fifty-two per cent of our population is without any church affiliation whatever. Millions of precious blood-bought souls are at this very moment enveloped in the darkness of unbelief and superstition. Our great cities are epitomes of races and nations, babels of languages, pantheons of religion, and hotbeds of crime and corruption. What a challenge to all to go out and compel them to come in that the Lord's house may be filled! And shall we — can we — be either idle or indifferent while casting our eyes upon such a mass of moral corruption and seeing so many millions of immortal souls hasten to destruction? No indeed!

The great work of evangelizing the world is the great work before us. The Word of Life, spoken, written, wins the convert from heathenism. Let every Christian openly confess his faith. Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven. The supreme need of the hour is a more profound and healthful spiritual life among those who bear and wear the name of Christ.

Encourage and support the ministry. Now, as never before, we pastors need the wholehearted support and cooperation of our members. In speaking of this, the Apostle writes: "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

Help pull the great net of the Kingdom of God. Do not live in a style that exhausts the last dollar of your income, leaving little or nothing for God. Make full proof of your stewardship.

Never forget that all you have or possess has been entrusted to you by the Lord. You are to use it wisely and judiciously and be prepared to render an account of your stewardship on the day of reckoning.

Save to give.

Remember that even the cup of cold water shall not be forgotten or unrepaid.

We are living in serious times. This wicked old world is standing on the brink of disaster, and it behooves Christians to be filled with the Holy Spirit — the Spirit of wisdom and knowledge, the Spirit or grace and prayer, the Spirit of power and strength, the Spirit of santification and the fear of God. Let us, therefore, take those dusty Bibles from our bookshelves and study them diligently and prayerfully. It is not enough that we have Bibles in our homes; they must be read and studied by the entire family.

Let nothing distract you from reading the Word of God.

Have family devotions in your home, and encourage others to do likewise.

Attend the services of God's house regularly and faithfully.

Join the Bible class, and labor for its success.

Confess your faith. Impress upon others their need of the Savior and His blood-bought atonement.

Offer intercessory prayer. Pray faithfully and fervently to the Lord for your Synod, your congrega your pastor, and your governm Pray for the spread of the Go Pray that the Lord may curb the nicious influence of the various Ch less ideologies which are infestin world. Pray for the necessary str and courage to testify. Pray tha Lord may graciously spare us fro avalanche of godless bolshevism, w is moving across Europe and parts of the world, crushing ev thing in its path. "Lift up the h which hang down, and strengthen feeble knees," Heb. 12:2. "Follow p with all men and holiness, wit which no man shall see the Lor

In this second century of S let us go forth in the name of the L doing good and scattering the pre seed of the Gospel. Rouse up, m God! There never was such ind ment to work. This is indeed a for Christian action. All hands to work! Work with both hands nestly, and "have grace to serve acceptably and with godly f Heb. 12.

The Case of the Pharisee

By C. T. SP Belleville,

I

It is a matter of common knowledge that Jesus constantly warned His followers against the Pharisees. Matt. 16:6, for instance, we read: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees." At the same time He explained to His disciples that by the "leaven" of the Pharisees He meant their *doctrine*. V. 12. At another time He spoke of the leaven of the Pharisees meaning their *conduct*. Mark 8:11-15. The fact that Jesus cautioned the people of His day against the leaven of the Pharisees, their doctrine and conduct, proves to us that not all is gold that glitters.

Not all the doctrines of the Pharisees, of course, were false. The Pharisees together with the scribes were the official teachers of religion. Jesus recognized them as such when He spoke to the multitude and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe, and do." Matt. 23:2-3. No, Jesus does not condemn the Pharisees for teaching what was contained in the Law and the Prophets, that is, in the Old Testament Scriptures; but He does condemn them for failing to practice what they preach. He t them to task severely also for ad to the commandments of God no than six hundred and thirteen c mandments or precepts of their and insisting upon a strict observa of these precepts of the elders, as t are called, thus placing upon their and upon the shoulders of their lowers "heavy burdens and griev to be borne," Matt. 23:3-4. Jesus fa them for imposing upon others burd which they themselves will not to The Lord's word: "They say, and not," is one of His severest ind ments of the Pharisees, the offi teachers of Israel. The point, h ever, which we desire to empha here is this, that the doctrines of Pharisees were to a very large ex man-made doctrines and as such dangerous leaven to God's people.

Their interpretation of Scriptu too, was in many cases a danger one. They were carnal-minded; th wish was the father of their thou and teaching. The kingdom of promised Messiah will be an eart kingdom, the kingdom of David stored; the Messiah, the Son of Da will be an earthly ruler of great po and unexcelled regal splendor — they believed and taught the peo

erroneous conception of Christ is kingdom had, due to the blind- of their teachers, become so ly entrenched in the minds and of the people that years were ed before Christ succeeded in anting it with the truth even in ase of His disciples. Not until ord had died and was risen again His disciples convinced of the ual nature of His kingdom and Here also, in their carnal in- tation of the Messianic proph- we have no justification indeed, an explanation for the antago- attitude which the Pharisees and followers assumed over against . The lowliness of His birth and n was so strictly contrary to what had expected that of the Messiah that they at once received His anic claims with disdain. Had thered an army, declared war on oman empire, and returned from battlefield victorious, they might accepted Him as the Messiah. was, they constantly and tire- endeavored to ensnare and to by Him. Finally, as a result of pernicious influence among the e, Jesus was crucified. Nor did ttitude of the Pharisees toward ever change. Only a very few impressed with His claims and roofs offered by Him in substan- n of them. As they had opposed , so they later opposed the work s Apostles. Was not Saul one of that Saul who later, by the grace d, became the great Apostle Paul? spoke the truth when He said late: "My Kingdom is not of this l," and when He informed the sees that "the Kingdom of God th not with observation," Luke . Beware of the leaven of the sees, of putting a carnal, a ma- istic interpretation upon God's ises!

o severer denunciation was ever ounced upon any one than that n Jesus uttered when He took with the Pharisees concerning spiritual blindness and their crisy. It is a well-known fact the Pharisees stressed the letter w but ignored the spirit thereof. depraved condition of the human failed to receive any considera- from these blind leaders of the . What the Pharisee aimed for in nduct was a mere external show ghteousness. His fasting, praying, giving, his religious exercises in ral — all was done, not in the spirit of worship, not from a sense of duty and gratitude to God, not constrained by love of God and of his neighbor, but merely for the one purpose stated by Christ, Matt. 23:5, namely, "to be seen of men." Thus the whole life of the Pharisee was a sham and a shame, hypocrisy of the purest dye. Read the Chapter of Woes, Matthew 23, which was aimed at these men. "Hypocrites," Jesus calls them repeatedly. "Whited sepulchers, . . . beautiful outward, but within full of dead men's bones and of all uncleanness." "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." "Blind guides, which strain at a gnat, and swallow a camel." "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Ye shall receive the greater damnation." What a terrible arraignment of a class of men whom public opinion considered the salt of the earth! Let us remember that Christ is speaking, the Omniscient One, the Discerner of the thoughts and intents of human hearts. "All things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:12-13. Hypocrisy may deceive men; it cannot deceive the Lord.

II

The ancient Pharisee was not an atheist. He believed in Jehovah, the God of the Bible. He believed in heaven and hell, in heaven for the righteous, in hell for the wicked. It cannot be said that he had no desire to enter heaven upon his departure out of this life. He had such a desire. He was willing to pay dearly for admission there. You see, he was an extremely self-righteous man. The way to heaven is the way of repentance, contrition and faith, sorrow because of sins, faith in Jesus Christ as the Savior from sins and their consequences. The Pharisee did not care to follow this way. He would get there by another way. He would ascend the heights on a ladder of his own making; he would climb into heaven step by step on the rungs of his own merits. Jesus had said: "I am the Way, the Truth, and the Life; no one cometh unto the Father but by Me." The Pharisee could not see this Way. It did not appeal to his proud and depraved heart. He would not smite upon his breast and say: "God, be merciful to me, a sinner." Let the publicans and harlots do that. The Pharisee will say: "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." He may speak thus, but Jesus hearing his words, will answer: "Thou art not justified; for every one that exalteth himself shall be abased." Luke 18:9-14. Yes, the ancient Pharisee wanted to be his own savior. He failed miserably. Poor Pharisee!

But we must add a few words about the *modern* Pharisee. Must not the modern Pharisee be exactly like the ancient one if he is to be classed as a Pharisee at all? Look around in the world. If you see a man in the church, in the pulpit or in the pew, or even outside the church, whom our description of the ancient Pharisee fits, then know that you have before you a modern Pharisee. Where work-righteousness is taught and believed as the way to heaven, even where faith and works are combined as necessary unto salvation; where men add human precepts, whether few or many, to the commandments of the Lord and hold that the former must be observed with the same respect as the latter; where men exercise their religious duties faithfully, but merely in the interest of personal glory among men; where the I-am-holier-than-thou attitude obtains in any one; where Jesus is held out to men merely as an example of holy living and self-sacrificing service; where the Messianic kingdom, the Kingdom of Christ, is held to be anything but a purely spiritual kingdom; where the letter of the Law of God is stressed at the expense of its spiritual interpretation — where doctrines such as these are taught and embraced and religious practices such as these prevail, there you have Pharisaism to the extent in which this is the case, and where all the distinctive marks of the ancient Pharisee are present in the belief and life of any person whether man or woman, there you have the modern Pharisee.

Let us mark the modern Pharisee. Let us be on our guard against him. And, tell me, have you never noticed traits of this Pharisee in yourself? Pharisaism, remember, has its seat in the heart. Let us therefore conscientiously examine ourselves. So doing, we shall find a Pharisee lurking in the bosom of every one of us. Let us penitently and humbly admit this, smite upon our breast and pray: "God, be merciful to me, a sinner."

When Your Pastor Calls

By ELMER A. KETTNER
Wollaston, Mass.

II

Help Yourself

He's leaving now, and you want to show your appreciation with a cup of coffee. In fact the visit was spoiled somewhat because you were wondering whether you had any coffeecake. Relax! He probably hasn't time. He can't drink and eat at every stop. If this happens to be his last call in the evening and if you usually have some light refreshment, he'll gladly join you. But "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men."

"I'm glad he came," you may say, "but I wish that he had notified me in advance." What if a pastor did not write or phone his people when he is coming — there are many unexpected calls on a minister's time which prevent him from keeping such appointments. And people offer so many reasons for being unable to see him! Perhaps the day will come (it is coming!), when members will value their pastor's counsel sufficiently so that they will go to his office during office hours on stated mornings or evenings. He could see so many more people privately that way, and they would be in a mood to consult with him. When major problems arise, members will see their pastor. He will give them the benefit of his knowledge of God's Word and his experience. Yet often it is like locking the door after the horse is stolen. To see him for a periodical spiritual checkup would be better.

Isn't he too busy to see you if you have no immediate problem? By no means! We are all subject to Satan's temptations, we all have particular sins of which we may be unconscious, and they will leave their mark on us and on the church. The pastor can help us find the source of spiritual infection if we are willing to see it and willing to check it. A pastor could become so overloaded with personal counseling that he would have no time for the rest of his work. But that day is not yet. Our people are more apt to say that the pastor is busy and has troubles enough. So they do not go to him until a little problem has become a big one.

Meditate

After he has left, can you spare just a few more minutes for reflection and meditation so as to fix in your mind what was said and to find ways of integrating it? Strange that in the course of such a brief visit so many wrinkles have been ironed out! You weren't made conscious of any alarming sins. The pastor didn't even criticize you. But while you talked with him, you recognized certain deficiencies and opportunities for improvement in your life, in the family, and in the church. You were more grateful for Christ's healing love and mercy. Little doubts and fears and follies were dissipated. Perhaps the pastor himself didn't realize all that was on your mind and how the conversation brought light and healing.

How about the rest of the family — those who were not at home? you encourage them to get an app ment with the minister at his even if there is no pressing pr and there is nothing radically w It is so much easier for them to a his counsel when they go to him it is when he comes to them. A is easier to prevent ills than it cure them. In their ordinary co sation about work, school, home tertainments, likes, and dislikes can discover healthy and unhe spiritual tendencies and perhaps to avoid many pitfalls. Why wait the next Communion announce when there will be a large group little time?

When you go, or when he c will you welcome the opportunity a spiritual checkup?

Promise of a Better Day for American Lutheranism

Our hope for that united Lutheranism which the Synodical Conference at its organization in 1871 set as its goal ("Union of all Lutheran synods of America into one orthodox American Lutheran Church") are based on that rapidly mounting evidence of a more general acceptance of the principle of "unity first, then union" which we find in the announcements of those able to speak for American Lutheranism. We have in mind such expressions as the following:* In 1933 the *Augustana Quarterly* of the Augustana Synod sounded this warning against the "big church" idea: "We dare not become too much impressed with the argument that it is necessary to unite in order to speak with a commanding voice to the world and to bear a powerful testimony to Christ before men. The voice that will be listened to is not the voice of numbers, size, organizations, or government; it is the voice of the life of the Church, in its congregations and its members."

The *Lutheran Herald* of the Evangelical (Norwegian) Lutheran Church said in 1943: "It would seem evident that the only God-pleasing basis for church union would be, not the low level of a common denominator set by human reason and desires, but rather a denominator which would include the full teaching of God's Word."

"Among all the dangers which thre the existence of God's true Churc earth, unionism is one of the great

Dr. A. R. Wentz, President, Get burg Seminary, U. L. C., said in *Lutheran* (1936): "The professi agitators of church union are m by the spirit of sectarianism quit much as the narrow schismatic, cause an inclusive ecclesiastical ganization would be nothing more a magnified sect. History proves There are those for whom Chris unity is not enough. They insist u it that the Church is not only the c munion of saints, but also the corp tion of the saints. They would de a visible, external organization of lievers. Failing in that, they are re with abusive epithets about 'intol ance,' the 'sin of denominationalis the 'scandal of Christianity,' 'r camps,' 'competitive sects,' 'unch tian divisions,' and so forth. They t prove themselves to be the big sectarians of them all."

As a condition of a larger fello ship he looks forward to the day w the Scriptural idea of the Church again be demanded by "all of us gether in a spiritual democracy, e standing in his place and doing duty as a partner of God, all of standing on the Word of God and teaching of Jesus Christ, speaking our day His message that 'God i Spirit' with all that that implies. shall we help to cast out the evils secularism and sectarianism and se timentalism, and so shall we apply

* The quotations which follow are taken from a paper read to a meeting of the College of Presidents gathered in the spring of 1944 at our theological seminary in Springfield, Ill.

nd and our time the message of utheran Church."

e turn towards a better under- ng of what is necessary for Lu- n union was noticed as long as and forty years ago. Pres. C. H. huette, President of the Ohio (now in the A. L. C.), wrote in "It is a pleasure to observe that the whole it is on the basis of nal unity that an approach is t after.". . . "Unity in the true ne is a duty; outward union, on ther hand, as exemplified by s, councils, synodical conferences, he like, is as such a matter of lience, which, however, may be- a duty. . . . We also do well to d ourselves that the importance at and grand organizations may erestimated. As is the case with congregations, likewise with syn- they lose in strength and effi- as they grow in number and

And Dr. M. Loy of the Ohio Synod, who died in 1915, in his discussion of the Augsburg Confession, wrote: "Even Lutherans are enticed upon the wrong road when they are induced to lay great stress upon their numbers and to fancy that their union in larger organizations will give them more power. The power for all legitimate purposes of the Church lies in the means of grace. Numbers may give us prestige and in that respect give us larger opportunity to apply these means. But it is an erring and disloyal thought that any concession in regard to the purity of the Word and Sacrament, which might increase the number of believers, who alone constitute the Church, is permissible."

The general acceptance of these principles would do what no union committee or synodical resolution can accomplish — unite the Lutherans of America in a spiritual fellowship.

G.

ncordia Publishing House nors Employees

ve men and one woman who have employed by Concordia Publishing for fifty-two to sixty-five years feted at a special dinner given in honor Thursday, May 13, at Trinity ran Church, Eighth and Soulard Sts. se honored were Mr. George Erbe, as been employed continuously for five years; Mr. George Buettner, ty years; Mr. Henry W. Ameiss, for ight years; Miss Laura Franke, ty-six years; Mr. Ernest Mueller, ty-five years; and Mr. Adolph Gih- or fifty-two years.

. George J. Erbe, now 78, holds the for length of service, having been employed in the Case Bindery since 1883. "I worked on every operation in the Bindery except finishing. I learned 'marbling' here, which is now done by relatively few people. And just imagine, when I started here, I earned $2.50 a week." In spite of his age Mr. Erbe still goes to the plant every day and prepares fine-quality leather covers for hymnals, Bibles, and prayer books. Practically all leather work is done by hand and requires years of training.

On May 13 it was sixty years since Mr. George Buettner came to Concordia. He started in the Press Room and gradually advanced until he was made department head in 1919, a position he has held ever since. "What strikes me as I look back over the course of the years," reminisces Mr. Buettner, "is Concordia's amazing growth and increased production. Why, back in 1888 we needed only 75 lbs. of paper stock to print 1,500 copies of an eight-page LUTHERAN WITNESS for the English Synod; today we use fourteen tons of paper to print one issue of 312,000 copies of THE LUTHERAN WITNESS, now the official periodical of The Lutheran Church — Missouri Synod."

This year Mr. Henry W. Ameiss is observing his fifty-eighth year with Concordia. He began as an office boy. For many years he was employed as sales correspondent and now is adjuster. At 73 Mr. Ameiss still bubbles over with Christian optimism. "Concordia Publishing House is a wonderful place to work for," declares Mr. Ameiss; "everybody seems to be so happy here. The Lord has been merciful to me, blessing me with health, and with His help I shall continue until my strength fails."

We believe that a record in length of service for a woman is held by Miss Laura Franke. She began in the gathering division of the Folding Department fifty-six years ago and has been gathering books ever since. During her first years, gathering was all done by hand. Then the department head invented a round gathering table, at which Miss Franke worked almost singlehanded for many years. She was happy to see a gathering machine installed during the war to help increase production. Now Miss Franke handles all book gathering at Concordia. She said: "I never regretted having stayed in one place so long. Concordia is a wonderful place to work at."

Mr. Ernest J. Mueller is another employee who literally grew up with Concordia. He started in the Book Bindery fifty-five years ago and has performed every operation in the department some time during his tenure. For many years he held the job of assistant foreman and for the past five years served as department head. During the latter period he was instrumental in doubling production, so that his department produces fifty to sixty thousand books per month.

Last, but by no means least, is Mr. Adolph Gihring of the Composing Room, with fifty-two years of service. Mr. Gihring operates a linotype machine — and has ever since the machines were installed in the Composing Room immediately after the close of the St. Louis World's Fair in 1905.

The dinner was appropriately held at Trinity Church, because it was through the encouragement of members of this congregation that Concordia Publishing House came into being seventy-nine years ago. The dinner was attended by the wives of the honored guests, the members of the Board of Directors and their wives, and the department heads and their wives. The Rev. Rudolph H. C. Meyer, pastor of Trinity Church and secretary of the Board of Directors, addressed the gathering. Mr. O. A. Dorn, general manager, served as toastmaster.

Concordia Publishing House has just completed the best year since it was organized seventy-nine years ago, having done $2,600,000.00 worth of business. Its services now extend to practically all parts of the world. At present 298 people are employed at Concordia. O. A. D.

And Now the Wire and Tape Recorders

The radio has done much to make the life of the invalid less shut off from the church and from the outside world. Thus our Lutheran radio programs have proved a tremendous aid for our busy pastors. Phonograph recordings have also been used to bring the church into the homes. And now come the wire and tape recorders, which are rapidly growing more popular for use in our parish work.

The Rev. F. A. Hertwig
With wire recorder

We here at Gethsemane, Detroit, bought a wire recorder last year and have used it with great success. Cost: about $150. We record the entire church services from bells to doxology. The wires or tapes can be used over and over again. Old services are erased, and new ones are recorded. The portable recorder is cased like a small, neat suitcase and weighs 27 pounds. We go into the home of our shut-in, connect the recorder with an electric light plug, and even the hard-of-hearing who cannot get reception over the church phone will enjoy the full service.

Sometimes we take the recorder into a home, connect it, show someone how to shut it off after the service is over, and then make one or two calls in the neighborhood where the recorder is not to be used. When we come back, the recorder is either shut off, or the people meet us with a cheerful: "We are still in church, Pastor."

The recorder often serves as a missionary to unchurched people who happen to be in the homes we visit. On occasion we have also taken the recorder into the home of a delinquent churchgoer, saying: "Since you do not come to church any more, the church now comes to you." Surely the only "appetizer" for the Word is the Word itself!

Other church workers besides the pastor can take out the recorder. The principal of our school brought the message of Christmas and Easter into dozens of homes and said that he enjoyed that part of his vacation most of all. At times we have those of our sick people who are able and willing speak into the microphone of the recorder and thus send a message to the congregation and to their fellow sufferers. One had this to say: "I have not been able to go to my Gethsemane Church for six long years. Today my church came into my bedroom. I closed my eyes, and I was with you for one full hour — back in my good old church where I was baptized and confirmed. You sang for me. You also sang the Communion Liturgy for me, and then I received the blessed Sacrament together 'with you.' A thousand thanks to God and to my dear church!"

These wire and tape recorders can also be put to other uses. Occasionally the pastor will put his Sunday sermon on the wire on Saturday evening and have the recorder repeat it to him once or twice. It is also very good for our choirs to hear themselves sing, with the choir director pointing out some lessons which can be learned. Just a few weeks ago the writer received a letter from a pastor in western Minnesota, asking for a 15-minute Webster-Chicago wire message upon the occasion of the diamond jubilee of a congregation in an area where the former's sainted father laid the foundations.

Again we exclaim with Mr. Morse: "What hath God wrought!" Another instrument has been found to carry out the command of the enthroned Son of Man: "The Gospel of the Kingdom shall be preached!"

F. A. HERTWIG

Church News from Australia

At the college of our Australian Church at Toowoomba, Queensland, three new buildings were dedicated on Feb. 1: two residences and a building containing four classrooms, a large assembly hall, and a dining room. Also three teachers were installed. This college at Toowoomba was opened a few years ago in addition to the college and seminary at Adelaide, which is a far distance away. — Two congregations were organized recently in the suburban area of Melbourne in Victoria. Melbourne is one of the largest cities in Australia, having over one million inhabitants. — In the New Guinea mission field of our sister Church in Australia, 933 were baptized since last September. Of these, 333 were adults, and 600 were infants. A missionary reports that at one mission field two full days were devoted to hearing confessions, and in the service eighty-eight were baptized, thirty-two confirmed, and 144 communed. The service lasted over four hours. — The South Australian District met at Adelaide March 11—17. Two essays were read: one on "The Christian Conscience" and the other on "The Eighth Commandment." Pastor Edwin Graebner was re-elected President of the South Australian District. — In February the colleges at Adelaide and at Toowoomba began their new school year. In Australia the summer vacation begins the last days of December and continues during January. — A new book for family devotions, *Strength for the Day*, has been published. — The *Monitor*, the official paper of the Australian Luther League, a young people's organization, reports much activity among its members. A youth fellowship camp at Mount Lofty, South Australia, brought out seventy campers, which were told to bring Bible, hymnbook, and pencil and paper to each session. Of course, recreation, such as tennis, swimming, boating, etc., was not missing. — The Lutheran Hour in Australia is favorably received, as many appreciative letters show. The Rev. George Kuechle of Cleveland, Ohio, whose wife's home was formerly in Australia, recently together his wife spent a number of mont Australia. While there, he addressed forty meetings in behalf of the Lut Hour.

J. H. C.

Federation of Lutheran Clubs Convention

The third annual convention o Federation of Lutheran Clubs was in Lima, Ohio, April 23 and 24. Dr. Zimmermann, president of Thiel C delivered the keynote address. The A. R. Kretzmann of Chicago read a on the objectives of the federatio which he included a public relations gram, exchange of information and and the support of movements to about better government and civic ditions. Dr. W. G. Polack of St. presented the story of "Protestants Other Americans United for the Pres tion of Separation of Church and S Mr. E. J. Gallmeyer of Fort Wayne, was the chief speaker at the ban The convention elected Mr. E. P. Cleveland, president; Mr. Frank Tho Lima, first vice-president; Mr. G Hornecker, Milwaukee, second president; Judge B. F. Buente, E ville, Ind., third vice-president; Mr. Moehle, Baltimore, fourth vice-presi Mr. Herman A. Polack, Cleveland, s tary; Mr. Herbert Vogel, Colu treasurer. Members of the Board ar following: Mr. J. W. Boehne, Washir D. C.; Mr. Einar G. Carlson, Cleve Mr. E. G. Gallmeyer, Fort Wayne; Harold Le Vander, St. Paul.

There was an average attendan seventy-five in all sessions. All member clubs sent delegates, with exception. The convention elect Projects Committee to establish the for the federation. It was resolve active endorsement to encourage m picture producers to put out films of moral, and cultural value. — *News Re*

Testimonial Dinner to Dr. E. Gerstenmaier

A farewell dinner was held Mo evening, May 3, at Concordia Colle Institute, Bronxville, N. Y., for Dr. E Gerstenmaier, Director of *Hilfswerk*, returned to Germany on May 5.

Dr. Gerstenmaier, who has direct great work of mercy in Germany fo American churches, spent six weeks i United States. While in this country Gerstenmaier conferred with officia the Missouri Synod, the National Luth Council, Church World Service, CRA the American Bible Society, other ch

Send-off to Dr. Eugen Gerstenmaier
L. to r.: Rev. Adolf F. Meyer, Rev. A. J. Doege, Dr. Gerstenmaier, Dr. F. Brunn, Rev. H. J. Rippe

Dr. John W. Behnken

aritable organizations, and various ment officials, including President n.

rch leaders attending the Gersten- dinner included the Rev. Dr. Arthur Vice-President of the Missouri the Rev. H. J. Rippe, President of lantic District, the Rev. Adolf F. Chairman of Synod's Press Com- the Rev. Arthur J. Doege, Presi- f Concordia Collegiate Institute. rl Lund-Quist, Assistant Executive r, and Dr. Clarence E. Krumbholz, r of Welfare, represented the Na- Lutheran Council.

Gerstenmaier, in his last public ad- before departing for Europe, re- l his views of Germany and the States. He pointed out the great n his country and the ability of hristians to give aid. Dr. Gersten- stated that people are seeing some- n the Western Zones of Germany symbolic of that for which the States stands. Dr. Gerstenmaier inted to the great challenge before heran Church of the world, stating utherans must believe together, live r, work together. TH. WITTROCK

eran Hospital Association America is Organized

Lutheran Hospital Association of a was organized at Chicago on Administrators and chaplains rep- ng 22 of the 87 Lutheran hospitals country attended the session and E. I. Erickson, superintendent of ana Hospital in Chicago, as the esident of the association.

C. Moeller, superintendent of Lu- Hospital in Fort Wayne, Ind., was vice-president, and Dr. C. E. holz, executive secretary of the n of Welfare of the National Lu- Council, secretary-treasurer.

oard of directors was also elected, ng of the Rev. E. C. Hofius of is, Mo., and Dr. W. G. Sodt of Mil- , Wis., one year; Albert Langhaug of Minneapolis, Minn., and the Rev. J. G. Kitzelman of Beatrice, Nebr., two years; F. R. Knautz of Fargo, N. Dak., and F. A. Hanson of Des Moines, Iowa, three years.

A constitution and by-laws adopted at the organizational meeting included a seven-point statement of purpose, as follows:

1. To assist in promoting, improving, and extending the services of all hospitals affiliated with the Lutheran Church.

2. To study the problems which are specifically related to Lutheran hospitals, in so far as possible avoiding duplication of activities sponsored by other hospital associations.

3. To encourage Lutheran young people to seek professional training in hospitals of their own denomination.

4. To foster the maintenance of a chaplaincy service and a continuing program of Christian services for patients, student nurses, and other personnel, so that the spirit of Christ may prevail.

5. To evaluate unmet needs and to suggest ways and means of meeting same through existing hospitals as well as assisting with advice and counsel in the establishment of Lutheran hospitals in other localities.

6. To co-operate with other national hospital associations in promoting the highest standards of service and to co-operate in the solution of all problems affecting the hospital field.

7. To co-operate with the Division of Welfare, National Lutheran Council, and other similar Lutheran agencies in the development of health and hospital services.

N. L. C. News Bureau

Bad Boll

Bad Boll is a little resort in the foothills of the Bavarian Mountains, about forty miles from Stuttgart, Germany. There a group of four hundred fifty German clergymen will meet with seven representatives of the Missouri Synod for a series of Seminars for a period of one month. The Seminars were arranged by a joint committee composed of members of the Missouri Synod, of the Free Church (The Free Church of Saxony and of Breslau), and of the Landeskirche. The invitation to conduct these meetings was extended to the Missouri Synod by Bishop Wurm, Bishop Meiser, Bishop Bender, Rev. P. H. Petersen, and other representative men of the Lutheran churches of Germany.

At the suggestion of the German theologians all the topics will center in the most important chapters of the Augsburg Confession. There will be seven major topics. One American theologian and one German theologian will serve as co-essayists and discussion leaders for each topic. The conference will be divided into three sessions of ten days each. There will be about 150 pastors and professors from all parts of Germany in attendance at each session.

Alfred Fuerbringer

Among the German essayists and discussion leaders will be such men as Dr. Kiunke from our Free Church Seminary, which was formerly located at Berlin and since the war at Gross-Oesingen in the British Zone and has now moved into its permanent quarters at Frankfurt. Bishop Meiser, head of the Ev. Lutheran Church of Bavaria; Bishop Bender from Baden-Baden; Dr. Asmussen and Dr. Gerstenmaier, who were recently our guests at Concordia Seminary, St. Louis.

The Missouri Synod will be represented by President J. W. Behnken, Prof. W. A. Baepler of our Springfield, Ill., seminary, Prof. A. O. Fuerbringer of our Seward (Nebr.) Normal School, Prof. Theodore Graebner, Prof. Paul Bretscher, Prof F. E. Mayer from Concordia Seminary, St. Louis, and the Rev. L. Meyer.

Five of these men are sailing on the *S. S. America* on June 2. Dr. Behnken and Dr. Meyer will travel by air. The Seminars will be in session from June 23 through July 23.

Dr. Behnken will be back in the States in August. Prior to the beginning of the sessions at Bad Boll the group will visit various parts of Germany to acquaint themselves with church conditions. After

Designated as Lecturers on the Augsburg Confession at Bad Boll, Germany
L. to r.: Profs. F. E. Mayer, Paul M. Bretscher, Theodore Graebner

the sessions some of the men will travel in various parts of Europe.

The purpose of the Seminars is the building and strengthening of the Lutheran Church of Germany. Surely we of the Missouri Synod, whom the Lord has blessed so abundantly with spiritual gifts, must share our riches with the land that cradled the Reformation, to which we have become joint heirs. Our representatives go on their important journey in a spirit of gratitude to God, knowing that they are the bearers of great spiritual treasures which will help to rebuild the Lutheran Church of Germany. At the same time they go as humble servants of the Church of Jesus Christ, eager to learn from our brethren in Germany those things which will help to make us even a stronger bulwark against the onslaughts of atheism in our day.

Thirty long days of sessions from early morning till late at night; being on the *qui vive* every minute of the day; living on unaccustomed rations; sleeping on cots; delivering three to four lectures a day; preaching on Sundays; conscious of the fact that every word and gesture will be subjected to severe observation and analysis — a continuous and heavy drain on physical, mental, and spiritual resources . . . all this does not make for a vacation holiday. These seven representatives will need the prayers of the Church here at home. They will be serving as our representatives to help rebuild a land that has not only suffered unprecedented physical, but also spiritual destruction, and which is experiencing today the first manifestations of a trend toward a new confessional awakening.

L. M.

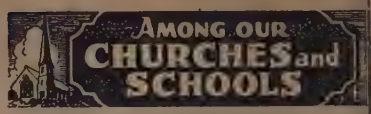
W. A. Baepler

Dr. Lawrence Meyer

From a Pocket Notebook

In the March 1, 1948, issue of *The Diapason* Dr. Harold W. Thompson of Cornell University refers to our Dr. Matthew N. Lundquist of Concordia Teachers College, River Forest, Ill., as "that master of unaccompanied contrapuntal music." . . . When the Tri-State Lutheran Conference met in St. Mark's Church, McKees Rocks, Pa., the *Gazette* gave the meeting front-page publicity with a picture of the conference and divine service. . . . Concordia Church of Los Angeles (the Rev. Henry Elfman, pastor) has 44 per cent of its communicant membership attending adult Bible class. . . . In the *Canadian Lutheran* the editor (the Rev. L. W. Koehler) records some of the case reports social workers sometimes come across. Here are a few: "Man has ulster on his stomach," "Woman is saving up for an illness," "Couple breaking up home, friends helping," "Applicant has one child, Lillian, who is three months old and owes 12 months rent," "Woman in quarry, too old to work, too young for pension," "Man hit by automobile — speaks broken English," etc. . . . St. John's Church in Philadelphia (the Rev. Alfred E. Leja, pastor) is celebrating its hundredth anniversary June 6. . . . A subscriber in Detroit suggests that our readers should know the answer to this one: Is Henry Wallace, candidate for President, a Catholic or Protestant? . . . At Hannibal, Mo., the Rev. Lee W. Heaton, rector of Trinity Episcopal Church, announced the subject: "What has God to Do with Garbage?" In a note to the public, pleading for a clean city, this Episcopalian gives expression to this thoroughly godless sentiment: "Real Christians are not so much concerned with 'pie in the sky, by and by' as with what makes for health and happiness here on earth." . . . Twenty-seven Lutheran basketball teams representing churches in New York, Ohio, Michigan, Indiana, Illinois, and Missouri participated in the second annual midwest Lutheran basketball tournament, sponsored by the Cleveland Lutheran Athletic Association on April 3 and 4. . . . Camp Okoboji near Milford, Iowa, is owned by the Walther League, which reports every date filled during the season by groups as varied as the Iowa West District Convention, the L. L. L. and L. W. M. L. conventions, Iowa West Pastors' and Teachers' Retreat, Augustana Luther League, 4-H Boys, A. L. C. Bible Camp, 4-H Girls, and several Presbyterian groups. Also Sea Scouts and Cubs. We applaud the community spirit manifested in such a program. . . . In Indianapolis the Rev. R. M. Dodrill lately walked into the sanctuary of Broadway Baptist Church barefooted and attired in farm clothes, straw hat included. He had promised a Bible class to teach it dressed as he used to dress while a West Virginia farm youth. . . . We are greatly pleased with the public spirit shown in the *Parish Education Bulletin* for April when in view of twenty million little children ready to enter the schools of our nation in the next four years it pleaded with our people: (1) pray for teachers and (2) scour your congregation for former teachers (public or parochial). . . . District archives. The Rev. Geo. A. W. Vogel of Greenfield, Iowa, informs us that the Iowa District archives were established as early as 1925, with Pastor Jul. A. Friedrich, archivist. The archives were located in the students' chapel in Iowa City and are still the repository of the Iowa District East. . . . In Rome the oldest of the candidates was elected first president of the Italian Republic. He registers a cool 74. The current *Atlantic Monthly* is printing a series of the greatest essays written by a philosopher in more than a decade. The writer is Santayana, age 85. And Connie Mack is still manager of the Philadelphia Athletics (since 1901), born in 1862, 14 years before the Editor of this column was born.

G.



Race Relations Group Mee at Chicago

"Therefore all things whatsoev would that men should do to yo ye even so to them" was the te the sermon preached by the Re W. Streufert of St. Louis, Mo., i opening service of the Third A Lutheran Race Relations Institut Convention, held April 23—25 a Paul's Church, La Salle and G Sts., Chicago, Ill. The Rev. Lou Grother, pastor of the host chur whose midst the Missouri Synod founded in 1837, was the liturgist. Samuel Nicholas, formerly organis choirmaster of a Lutheran church than twice as old as First St. P the Lutheran Church at New An dam, British Guiana, and now dir of music of four, and choir direct seven, of our Lutheran churches Louis, demonstrated through his ing before and during the servic extraordinary ability and the b of Lutheran organ music. St. Pa well-trained Lutheran Choir (the Marmaduke Carter, pastor) and Treblettes of Chicagoland sang se appropriate anthems.

The following program was cessfully carried out: Saturday ing, "Racial Segregation in the of Scientific Research and of Chr Teaching," an address by the Rev. tin L. Graebner, student pastor, versity of Chicago; Saturday after "Race Relations Happenings in United States During the Past Y a report by the Rev. Andrew Sch and "The Church in the Vangu a paper by the Rev. Alfred P. Klau editor of the *Walther League senger.*

The audience, consisting of app imately seventy-five Negro and Lutheran pastors and lay people lar from Chicago and vicinity, St. L Mo., Fort Wayne, Gary, and Val aiso, Ind., discussed the three pa freely and intelligently.

At the Fellowship Dinner, se to more than 100 guests at a ne hotel, Miss Percia Virginia Carte A., of the Illinois State Employ Service, Chicago, delivered an o tive, lucid, and Christian address

The Institute and Convention to a close on Sunday afternoon, 25, with a Lutheran Race Rela Rally at First St. Paul's. Dr. G Geiseman, pastor of Grace Ch River Forest, Ill., preached the ser

The over-all attendance wa proximately 600.

e following resolutions were nously adopted:

EREAS, Our Lord and Savior Jesus commands us to preach the Gos- every creature regardless of race, and other accidental circum- s; and

EREAS, The Holy Scriptures teach ll men have sinned and that died for all men; and

EREAS, The Law of God compels the love of Christ impels us to ur neighbors as ourselves; and

EREAS, The Church, following the le of Christ, ought to set an ex- of brotherhood and fellowship; herefore

olved, that we Lutherans as- d in Chicago at the Third An- Race Relations Convention and te remind our fellow Lutherans here that the Church must not formed to the world by accept- cular patterns of social living, at it must transform the world ablishing and promoting Chris- tterns of social living;

t we call upon our fellow Lu- s to recognize fully and to face sly the evils of racial segregation scrimination;

t we call upon our fellow Lu- s to promote by precept and e the Scriptural ideals of justice ercy; and

t we call upon our fellow Lu- s especially to promote the in- on of racial minority groups e congregational life of our es.

John G. Kunstmann

e Calls For Overseas ons

il 28—30 the Board of Distri- was in session in St. Louis. This is made up of the College of nts and representatives of the ical seminaries and teachers' s. Among the calls that came this Board there were twelve r overseas mission work. Al- there were some 140 odd calls nisterial candidates and only nine available men, yet every- the twelve calls for overseas work was given favorable con- on. That is very significant. s a clear, emphatic declaration part of the constituted leaders Church that they mean to go l with a vigorous and progres- orld mission program. Quite ly the members of this Board nder a sense of the urgency of alls. This was an answer to for the Lord of the Harvest laborers into His harvest. It have been easy to set forth a of reasons that would have very plausible for not granting these calls or only a few of them. But to have every call for overseas work honored while a number of calls here at home could not be filled, that spoke in definite and decided terms of the determination of the Church to move forward energetically and boldly with her mission program.

Now, may there be no lack on the other end of it: Prayer for doors of utterance; prayer for a measure of peace; prayer that these men can go to their respective fields; prayer that God might bless their efforts.

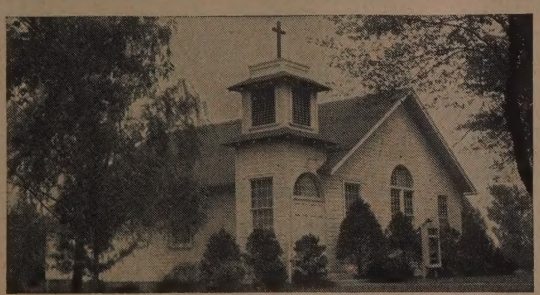
And may there be no lack of financial support for the overseas work of the Church. Obviously it costs money to train and send missionaries into foreign countries and to maintain them there, as well as to operate schools and hospitals and to build chapels, etc. Let us prove our sincerity by liberal and sustained giving for missions. The times are urgent, the needs are pressing; and let each one of us do better than ever before in financial support of our mission endeavor, out of our greater love and thankfulness.

Twelve calls for you. Each of those men to go in your place. Can you not support him and them in a greatly increased measure? The call comes to you. What is your answer? May God give us grace so that we develop an ever deeper love and ever more fervent zeal and a richer support for the precious overseas mission work of our Lord and Savior Jesus Christ.

O. H. Schmidt

Vacationers Build a Church

In 1937 Messrs. Louis Gerke and Otto Buesking, Fort Wayne Lutherans, gained the conviction that many vacationers like themselves at Clear Lake in Northern Indiana would be glad to attend church services on Sundays while at the lake. Learning that the undersigned, also a cottage owner, was ready to serve as preacher, they invited other Lutherans to join in the project. The first series of summer services occurred in 1938 in the community school on Indiana Route 120. Though the location was inconvenient, the services nevertheless drew an overflow audience every Sunday. Larger quarters in a location nearer the lake obviously were needed. Mr. and Mrs. John Oehler donated several lots behind their grocery store. On these a group of Fort Wayne cottagers, meeting early in 1939 in the Fort Wayne home of Mr. and Mrs. Louis Gerke, decided to build a chapel. Volunteer labor and gifts of money were solicited to construct a frame chapel, 30 × 40 feet, seating 250. Over the last week end of April, twenty-nine volunteer carpenters and helpers drove up from Fort Wayne and erected the building on the basement foundation which already had been completed. Even the first coat of paint was applied, and there remained only the interior finish and the placing of windows and doors. On Sunday, July 2, 1939, the chapel was solemnly dedicated to the worship of the Holy Trinity in two divine services, morning and afternoon. The original cost of the building was $2,305.41 and $212.85 for equipment.



Clear Lake Lutheran Chapel, Ray, Ind.

The attendance at the summer services has been most gratifying. To accommodate the overflow, a public address system was installed in 1941, so that the audience outside under the trees could hear the sermon and take part in the worship. Sacred music is broadcast over the system every Saturday evening at 6 o'clock. Other equipment, like the altar, lectern, altar book, pulpit Bible, and a beautiful painting of Christ preaching from a boat on the shore of Gennesaret, as well as the sentence in gold letters above the arch of the chancel: "The Lord is in His holy temple," and the United States flag and Church flag, were gifts from time to time by interested friends.

A huge rugged cross stands on a landscaped block of lots purchased at nominal cost adjacent to the chapel. Other lots provide parking space. In 1947 Mr. and Mrs. John Oehler donated a block of ground opposite the chapel for a cemetery. Sunday school has been conducted since 1946. Visual instruction by means of a sound movie projector is combined with a question period.

To meet the needs of permanent residents of the area, regular monthly services have been held in the chapel since the fall of 1945. A Christmas service for the children of the Sunday school has become a regular feature. Out of the summer services has grown a little congregation. Seven persons have so far been confirmed, and there have been several Baptisms, including an adult. A ladies' aid society was organized in 1947.

W. G. Polack

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, R. 1, Ray, Ind.

The Rev. A. R. Ed. Oelschlaeger, em. (d. April 5, 1948) was born June 6, 1871, in Farley, Platte County, Mo. A year of preliminary training for the holy ministry he received from his foster father at home, and then continued it at the newly established academy in Concordia, Mo., and at Concordia College, Fort Wayne, Ind. His course at Concordia Seminary, St. Louis, was interrupted by a portion of a year of vicarage in midwestern Kansas. Upon graduation on June 9, 1893, he served at Rushville, Nebr., and on Sept. 22, 1895, he became the pastor of St. Paul's, West Point, Nebr., where he served for fifty years, until he retired Sept. 23, 1945, to private life.

During his ministry he served Synod and the District in various capacities. He was well known for his long and continued editorship of the German section of the District *Messenger*.

On April 22, 1896, he was united in marriage to Carrie Roebker of Leavenworth, Kans. Three sons and seven daughters remain to anticipate a glorious reunion in heaven. One son, Erich, is pastor in St. Louis. He was preceded in death by his wife in 1917 and an infant daughter in 1915. He passed away quietly early Monday morning, April 5, after an illness of several months, at the age of 76 years, 9 months, and 29 days.

Funeral services were held in St. Paul's Church, West Point, Nebr., on Thursday, April 8, 1948. The undersigned preached an English sermon on Luke 23:39-43 and a German sermon on 1 Tim. 1:15 in compliance with the request the sainted pastor had expressed to members of his family. His three sons and three of his sons-in-law served as pallbearers. His mortal remains were laid to rest in Mount Hope Cemetery, West Point, Nebr.

ARTHUR E. BOHLMAN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Vacation Bible School Workbooks. By Arthur W. Gross. Concordia Publishing House, St. Louis, Mo.: Beginner Department — *We Learn About God*, 30 cents; Primary Department — *Our Heavenly Father*, 38 cents; Junior Department — *The God We Worship*, 38 cents; Senior Department — *The One Eternal God*, 38 cents; *Manual for Vacation Bible Schools*, 50 cents; *Handicraft Projects for Vacation Bible Schools* — Beginner, Primary, Junior, Senior, each 20 cents. All prices net, postpaid.

In the past, congregations have generally hesitated to start vacation Bible schools for want of suitable materials. Last year, when the Board for Home Missions and the Board for Parish Education launched a Synod-wide program for such schools, the endeavor was successful beyond expectations, due in a large measure to the excellent material furnished. This year, again under the editorship of Mr. Arthur Gross, a second series of outstanding workbooks and handicraft material has been made available. If congregations and pastors have not as yet started vacation Bible schools, these books should be an encouragement to establish a vacation Bible school this summer.

With this material the publisher is also prepared to supply invitations, buttons, dodgers, and other helps for a successful school. ARTHUR C. REPP

Pastor and People: Letters of Paul to Timothy. Explained for Bible classes by Theodore Graebner. Walther League, 875 N. Dearborn St., Chicago 10, Ill. Price, 30 cents; together with *Leader's Handbook*, 50 cents.

A complete analysis of the two Epistles to Timothy, with material for discussion by the class. The Discussion Topic material has been amplified, each section of the Epistle being supplied with suggestions for topics leading into further understanding of the text and with an additional set of questions related to the Christian life. Naturally, the mutual relations of the Christian ministry and the Christian congregation are prominent throughout the discussion. Answers to all questions offered in the class manual are supplied in the *Leader's Handbook*, thus reducing to a minimum the time required for preparation. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Westcott, Edward A., Jr., as missionary in Nigeria, Africa, in St. John's Church, Watertown, Wis., by Edward A. Westcott, Exaudi Sun., May 9.

Ordained and Installed:

Dorsch, Victor, in St. Paul's Congregation, Dos de Mayo, Misiones, Argentina, S. A., by E. Stern, 1. Sun. p. Epiph., Jan. 11.

Hoppe, Juan, in the congregation at Londero, Misiones, Argentina, S. A., by F. Hoehn, Palm Sun., March 21.

Kramer, Milton O., in the congregation at Col. J. J. Castelli Chaco, Argentina, S. A., by V. Karst, Rem. Sun., Feb. 22.

Lehenbauer, Reginald, in St. Andrew's Congregation, Parana, Entre Rios, Argentina, S. A., by Director Marcos Berndt, 1. Sun. p. Epiph., Jan. 11.

PASTORS

Commissioned:

Hafner, Theodore, as missionary in Washington, D. C., in Our Savior Church, Indian Head, Md., by Edgar C. Rakow, Cantate Sun., April 25.

Installed:

Bergen, Carl, in St. John's Congregation, Hoboken, N. J., by Herbert H. Gallman, Rogate Sun., May 2.

Beyer, Elmer E., in Angelica Congregation, Allen Park, Mich., by Victor F. Halboth, Rogate Sun., May 2.

Duever, Fred E., in the new mission congregation, Topeka, Kans., by George Hoyer, Rogate Sun., May 2.

Frinke, Andrew J. H., in St. John's Congregation, Depew, N. Y., by A. F. Krueger, Rogate Sun., May 2.

Gallert, A. R., in Zion Congregation, Alamo, Tex., by Wm. H. Remmert, Cantate Sun., April 25.

Lueders, Alfred R., in Trinity Congregation, Dillsboro, Ind., by Robert C. Schulz, Cantate Sun., April 25.

Mueller, Walter R., in Trinity Congre Morristown, and St. John's Congregatio kenny, Minn., by Herbert Burgdorf, Sun., May 2.

Reimann, F. H., in St. Paul's Congre Bowen, and in Immanuel Congregation den, Ill., by Edwin W. Hahn, Cantate April 25.

Seyfert, Herman, in St. John's Congre Nashville, Kans., by A. C. Schroeder, Sun., May 2.

Widiger, Normand J., in the University C gation, Tuscaloosa, Ala., by Hans Exaudi Sun., May 9.

Wudel, William, in Zion Congregation, K Wis., by P. W. Hahn, Rogate Sun., May

Zimmermann, John C., in St. Paul's Con tion, Eldora, Iowa, by Walter E. Lec Rogate Sun., May 2.

Dedications

Dos de Mayo, Misiones, Argentina, S. A. new church of St. Paul's Congregatio Dorsch), 1. Sun. p. Epiph., Jan. 11.

Fresno, Calif. The new parish hall Saviour's Congregation (Henry O. T Cantate Sun., April 25.

Madelia, Minn. The new chapel of Salem gregation (Norbert W. Meyer), Mis. Sun., April 11.

San Francisco, Calif. The new church o Portal Congregation (A. H. Haake), Sun., March 14.

Venice, Calif. The new parish hall-cha First Congregation (Eugene O. Smith) Dom. Sun., April 11.

Villa Ballester, Buenos Aires, Argentina The new Concordia Seminary, Quin. Feb. 8.

Conference Meeting

Pastors' and Teachers':

Northeast Nebraska, Circuit III, M (10:30 A. M.), Beemer, Nebr. (Rev. Falsken, pastor). Exegesis of Gal. 6: gendorf. Federal Government and Our S Our Attitude on the Supreme Court's D on Released Time: Supt. E. Chas. Muelle I have a Divine Call to Teach Arith Teacher C. F. Stelling. — O. E. SCHLECHT, *man*; K. F. FIRNHABER, *Secretary*.

Delegates to the Synodical Confer Convention

at Milwaukee, Wis., August 3—6, desirin reservations will please notify the under *not later* than July 1. No single room be available; however, double rooms wi twin beds. — REV. ARTHUR H. OSWALD S. 16th St., Milwaukee 4, Wis.

Synodical District Convention

The Western District of Synod will June 14—18 at Concordia Seminary, S Opening service with Holy Communi June 14 at 10:30 A. M. (Daylight Saving in the auditorium chapel. Rev. Geo. A will be liturgist and celebrant; Rev. F. A wig will preach the sermon. Essays: Are the Nonfundamental Doctrines Th Not Divisive of Church Fellowship?" Wm. Arndt; "The Rural Church," by W. W. Stuenkel. Business sessions be June 14 at 2 P. M. Convention office te for official and incoming calls only: PA 2220. — THEO. GERKEN, *Secretary*.

The twenty-fourth convention of the *District* of Synod will meet June 15 Concordia College, River Forest, Ill. service Tuesday, June 15, 10 A. M., in Church, River Forest. Essay: "The Ch and the Social Order," by Dr. A. M. Reh District officers meet Monday, June 15, 1 officers and Visitors 1:30 P. M.; commit the Mission Board's report, Monday, 2 C. F. DANKWORTH, *Sec.*

The Michigan District of Synod meets to June 24 in Bethlehem Lutheran Detroit, Mich. (Rev. Paul Gold, pastor) convention will begin with a Communio ice at 2 P. M. on Monday, June 21. "The More Excellent Way" (1 Cor. Prof. Otto Sohn; "The Lutheran School American Educational System," by Sup Roth. — H. C. MILLER, *Secretary*.

The Alberta-British Columbia Dist Synod meets June 29 to July 2 in Co College, Edmonton, Alberta. The openin ice with Holy Communion will be h Tuesday morning, July 29, at 10, M. S St. Peter's Church, 96th St. and 110t (Rev. A. J. Mueller, pastor). Essay: " for Our Day and Age from the Second of St. Peter." Essayist: Rev. J. E. Other details in District papers. — A. *Secretary*.

FINANCIAL REPORT, Receipts February 1, 1948, to April 30, 1948

Districts	Budget Accounts
erta and Br. Columbia	$ 1,381.18
entina	——
antic	13,562.33
zil	——
ifornia and Nevada	3,078.56
tral	62,721.33
tral Illinois	21,214.01
orado	1,602.93
ern	17,132.11
lish	33,076.77
ida-Georgia	1,104.70
a East	9,500.00
a West	24,775.43
14. Kansas	8,700.00
15. Manitoba & Saskatchewan	82.61
16. Michigan	48,473.86
17. Minnesota	36,060.13
18. Montana	1,078.42
19. North Dakota	2,412.63
20. North Wisconsin	18,978.72
21. Northern Illinois	61,625.10
22. Northern Nebraska	9,902.83
23. Oklahoma	2,176.30
24. Ontario	5,113.00
25. Oregon and Washington	5,345.10
26. South Dakota	2,787.30
27. South Wisconsin	47,073.07
28. Southeastern	5,445.42
29. Southern	3,055.28
30. Southern California	3,589.84
31. Southern Illinois	11,941.37
32. Southern Nebraska	10,314.86
33. Texas	5,211.76
34. Western	51,678.46
Total from Districts	$530,195.41
From L. L. L. Endowment Fund	5,439.17
From Other Sources	3,468.21
GRAND TOTAL	$539,102.79

THEO. W. ECKHART, *Assistant Treasurer*

Nominations

professor to teach Philosophy and
d subjects at Concordia Seminary,
St. Louis, Mo.

l M. Bretscher, Concordia Seminary,
uis, Mo.: Epiphany, St. Louis, Mo.;
nity, St. Louis, Mo.; Concordia, Kirk-
Mo.

mer E. Foelber, M. A., Concordia Col-
Fort Wayne, Ind.: Emmanuel, Fort
, Ind.; Church of Our Savior, New
N. Y.

l. Haentzschel, Ph. D., Valparaiso, Ind.:
il's, Concordia, Mo.

Richard Klann, Brooklyn, N. Y.: Saint
s, Yonkers, N. Y.

Arthur Carl Piepkorn, Carlisle Bar-
Pa.: Tabor, Chicago, Ill.; Layton Park,
ukee, Wis.

lectoral College will meet at Concordia
y on Wednesday evening, July 7, at
k. Any correspondence with regard
of the candidates should by July 5
e hands of GEORGE W. WITTMER, *Secre-*
ARD OF CONTROL, 3543 Pestalozzi St.,
18, Mo.

A Summer Session

conducted by Concordia Teachers Col-
er Forest, from June 28 to Aug. 6. The
School is planned to serve various
the Church. There are courses to
needs of the teacher who is working
degree or special certification require-
there are courses that help our own
advance their graduation and thereby
nod at an earlier time; there are
for the "emergency teacher," who is
serve in the schools of Synod tem-
porarily without having met the synodical requirements.

The Summer Session also serves specific needs and interests through Workshops: *Lutheran Secondary Education* to develop the high school curriculum; *Adult Education* to promote Synod's program of Bible study; *Audio-Visual Aids* as instruments of teaching; *Kindergarten and Primary Work* to give more help to our lady teachers; *The Principal as Counselor* to develop a guidance program; *Problems in Teaching the One-room School* to give help in this field; *Manual Arts* that are educational and not merely play.

For information write to W. O. KRAEFT, *Dean*, Summer School and Extension, Concordia Teachers College, River Forest, Ill.

Announcement

Rev. H. M. Allison has successfully passed a colloquium conducted by Pastors G. H. Smukal, A. G. Webbeking, and Im. F. Hodde and is now a pastor member of the Lutheran Church — Missouri Synod. — *Examining Committee of Synod:* G. CHR. BARTH, L. J. SIECK, and F. A. HERTWIG, *Chairman*. SIGNED: F. A. HERTWIG.

Changes of Address

Pastors

Am End, Herman, *em.*, Waconia, Minn.
Bartell, Edward N., 2620 Portland Ave., Eugene, Oreg.
Beckmann, S. H., M. Combat 46, Villa Ballester, F. C. C. A., Argentina, S. A.
Brohm, Edgar H., 73 Liberty St., San Francisco 10, Calif.
Faedtke, Herman A., *em.*, 7128 E. End Ave., Chicago 49, Ill.
Flor, B. G., a. c. do snr. Hermilio Beck, Fazenda Fialho, via Taquara, Rio Grande do Sul, Brazil
Forster, Walter O., 1021 Joseph St., La Fayette, Ind.
Grueber, Lorenz C. C., Box C, Traverse City, Mich.
Gumz, B. C., 320 E. Franklin St., Waupun, Wis.
Hafner, Theodore, 67 Circle Ave., Potomac Heights, Indian Head, Md.
Heitmann, Paul H., 6514 Corbitt Ave., University City 14, Mo.
Hemmeter, Dr. H. B., 312 S. Augusta Ave., Baltimore 29, Md.
Janssen, Weert, 419½ N. Williams, Renton, Wash.
Koehler, Frank G., 1710 City Point Rd., Hopewell, Va.
Luecht, Norman M., 427 S. Reed, Lyons, Kans.
Lueders, A. R., Dillsboro, Ind.
Meinzen, E. H., Loch End, Kodaikanal, South India
Miller, Rowland A., 403 Washington Ave., Santa Fe, N. Mex.
Mueller, Walter R., R. 2, Box 75, Morristown, Minn.
Obenhaus, G. W., 432 Houghton Ave., Marlin, Tex.
Oberschulte, F., Pequot Lakes, Minn.
Roschke, Walter E., 5440 W. Gladys Ave., Chicago 44, Ill.
Siebert, Prof. E. G. Richard, 1270 St. Anthony Ave., St. Paul 4, Minn.
Speckman, Lorenz, 1021 State St., Saginaw, Mich.
Uhlig, Walter D., 117 Emogene St., Mount Clemens, Mich.
Vetter, M. K. C., 212 Army Trail, Addison, Ill.
Visser, Robert M., 916 S. National, Fort Scott, Kans.
Westheim, D. J. O., *em.*, 226 Glen Arbor Rd., Felton, Calif.

Teachers

Klammer, Theo. P., 2015 Benjamin, Saginaw, Mich.
Mundinger, George, 3741 Hydraulic, St. Louis 16, Mo.
Singer, Edward H., 3630 Boudinot Ave., Cincinnati 11, Ohio
Stahlecker, Rudolf T., 8618 Jennings Rd., Jennings 21, Mo.
Warnke, Erlo H., Springs Rd., Box 111, Hickory, N. C.

What Are Your Ten Favorite Hymns?

Please give hymn according to first line. No name need be signed. Check
opriate box, and state age. Cut out and mail to

DR. W. G. POLACK, Route 1, Clear Lake, Ray, Indiana

☐ Woman ☐ Child ☐ Age _____

(If more than one member of a family wishes to send in a list, just use your own stationery)

THE LUTHERAN WITNESS

Official Organ of The Lutheran Church — Missouri Synod

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

How to Plan and Build a Successful Marriage

Make Yours a Happy Marriage

For those seeking fuller happiness in marriage Dr. Geiseman here offers practical, frank advice on the

. . . physical relationship between man and wife
. . . bringing children into the world
. . . mixed marriages between Lutherans and non-Lutherans
. . . following a family budget
. . . the "in-law" question
. . . making necessary adjustments.

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